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Adolf Hitler's conception of the 'race' he would utilize during his career as a scapegoat for all the worlds ills, 'The Jews,' was fully formed by the end of World War 1. He penned the letter below, his earliest documented commentary on the subject, while still in the German Army, shortly before he entered politics. Presented in its entirety, it is an excellent starting point for this examination of Hitler's written and spoken views on 'The Jews.'

September 16, 1919:

'The Gemlich Letter'

"Dear Herr Gemlich,

The danger posed by Jewry for our people today finds expression in the undeniable aversion of wide sections of our people. The cause of this aversion is not to be found in a clear recognition of the consciously or unconsciously systematic and pernicious effect of the Jews as a totality upon our nation. Rather, it arises mostly from personal contact and from the personal impression which the individual Jew leaves almost always an unfavorable one. For this reason, anti-Semitism is too easily characterized as a mere emotional phenomenon. And yet this is incorrect. Anti-Semitism as a political movement may not and cannot be defined by emotional impulses, but by recognition of the facts. The facts are these: First, Jewry is absolutely a race and not a religious association. Even the Jews never designate themselves as Jewish Germans, Jewish Poles, or Jewish Americans but always as German, Polish, or American Jews. Jews have never yet adopted much more than the language of the foreign nations among whom they live. A German who is forced to make use of the French language in France, Italian in Italy, Chinese in China does not thereby become a Frenchman, Italian, or Chinaman. It's the same with the Jew who lives among us and is forced to make use of the German language. He does not thereby become a German. Neither does the Mosaic faith, so important for the survival of this race, settle the question of whether someone is a Jew or nonJew. There is scarcely a race whose members belong exclusively to just one definite religion.

Through thousands of years of the closest kind of inbreeding, Jews in general have maintained their race and their peculiarities far more distinctly than many of the peoples among whom they have lived. And thus comes the fact that there lives amongst us a non German, alien race that neither wishes nor is able to sacrifice its racial character or to deny its feeling, thinking, and striving. Nevertheless, it possesses all the political rights we do. If the ethos of the Jews is revealed in the purely material realm, it is even clearer in their thinking and striving. Their dance around the golden calf is becoming a merciless struggle for all those possessions we prize most highly on earth.

The value of the individual is no longer decided by his character or by the significance of his achievements for the totality but exclusively by the size of his fortune, by his money.

The loftiness of a nation is no longer to be measured by the sum of its moral and spiritual powers, but rather by the wealth of its material possessions.

This thinking and striving after money and power, and the feelings that go along with it, serve the purposes of the Jew who is unscrupulous in the choice of methods and pitiless in their employment. In autocratically ruled states he whines for the favor of "His Majesty" and misuses it like a leech fastened upon the nations. In democracies he vies for the favor of the masses, cringes before the "majesty of the people," and recognizes only the majesty of money.

He destroys the character of princes with Byzantine flattery, national pride (the strength of a people), with ridicule and shameless breeding to depravity. His method of battle is that public opinion that is never expressed in the press but which is nonetheless managed and falsified by it. His power is the power of money, which multiplies in his hands effortlessly and endlessly through interest, and which forces peoples under the most dangerous of yokes. Its golden glitter, so attractive in the beginning, conceals the ultimately tragic consequences. Everything men strive after as a higher goal, be it religion, socialism, democracy, is to the Jew only means to an end, the way to satisfy his lust for gold and domination.

In his effects and consequences he is like a racial tuberculosis of the nations.

The deduction from all this is the following: an anti-Semitism based on purely emotional grounds will find its ultimate expression in the form of the pogrom. An anti-Semitism based on reason, however, must lead to systematic legal combating and elimination of the privileges of the Jews, that which distinguishes the Jews from the other aliens who live among us (an Aliens Law). The ultimate objective [of such legislation] must, however, be the irrevocable removal of the Jews in general.

For both these ends a government of national strength, not of national weakness, is necessary.

The Republic in Germany owes its birth not to the uniform national will of our people but the sly exploitation of a series of circumstances which found general expression in a deep, universal dissatisfaction. These circumstances however were independent of the form of the state and are still operative today. Indeed, more so now than before. Thus, a great portion of our people recognizes that a changed state form cannot in itself change our situation. For that it will take a rebirth of the moral and spiritual powers of the nation.

And this rebirth cannot be initiated by a state leadership of irresponsible majorities, influenced by certain party dogmas, an irresponsible press, or internationalist phrases and slogans. [It requires] instead the ruthless installation of nationally minded leadership personalities with an inner sense of responsibility.

But these facts deny to the Republic the essential inner support of the nation's spiritual forces. And thus today's state leaders are compelled to seek support among those who draw the exclusive benefits of the new formation of German conditions, and who for this reason were the driving force behind the revolution; the Jews. Even though (as various statements of the leading personalities reveal) today's leaders fully realized the danger of Jewry, they (seeking their own advantage) accepted the readily proffered support of the Jews and also returned the favor. And this payoff consisted not only in every possible favoring of Jewry, but above all in the hindrance of the struggle of the betrayed people against its defrauders, that is in the repression of the anti-Semitic movement.

Respectfully, Adolf Hitler"

The above gives us a base-line from which to examine the evolution of Hitler's views on 'The Jews.' While Hitler will continue to revise and extend the elements of his racist theorizing throughout the remainder of his life, these basic points will remain monotonously unchanged. The main features of Hitler's conceptualizing, as revealed above, are:

1) 'The Jews' are 'a race,' as distinguished from 'a religious association,' and are thus incapable of true assimilation.

This dogma will prove to be a death sentence for millions of innocent people. During all previous mass persecutions of Jews, the victims usually were confronted by a choice; convert to Christianity or die. Hitler, by propagating the idea that Jewishness is measured by biology, not theology, will give the persecuted no way out. Millions of completely assimilated Jews, some families having been Christian for literally generations, will suddenly find themselves denied basic humanity through an accident of birth, with no wiggle-room whatsoever. As a result of this and similar Hitlerian constructs, the Nazi Holocaust will prove to be much more extreme than, say, the Spanish Inquisition.

2) All of 'The Jews' share a 'racial character' encompassing not only physical/biological unanimity (created by "the closest kind of inbreeding" - BTW, it is documented that Hitler's parents were either half-siblings or First Cousins) but by a common racial consciousness dictating the 'feeling, thinking, and striving' of all Jews; a consciousness impossible for the individual Jew to either deny, modify, or eliminate. This is another way of saying that all Jews are identical in their thoughts, aspirations, and tendencies. Simply put, all Jews think alike.

3) 'The Jew,' according to Hitler, concerns himself only with the 'purely material realm.' The 'thinking and striving' of all Jews ('and the feelings that go along with it') exclusively center on the most base of motivations, the pursuit of 'money and power,' with no consideration for 'moral and spiritual' values of any kind.

4) 'The Jew' cynically plays both sides against the middle by bowing and scraping to the 'autocratically ruled states' and the 'democracies' with a deceptively sincere servitude.

This early formulation will evolve over time into an elaborate theory detailing the imagined activities of 'The Jew'

as responsible for the worst excesses of not only Capitalism and Communism, but the demon of 'Internationalism' as well.

5) 'In his effects and consequences he is like a racial tuberculosis of the nations.'

This insidious declaration will evolve into something very much similar to a literal interpretation, with this early diagnosis suggesting a two-pronged cure:

A) The 'systematic legal combating and elimination of the privileges of the Jews.'

This goal involves, by 'legal,' legislative means, new laws to strip all 'Jews' of their civil rights, and ultimately of their German citizenship. (See what can happen when a politician actually delivers on his campaign promises?)

B) The end goal of any 'government of national strength' must 'be the irrevocable removal of the Jews in general.'

Hitler's deeds, in this area, will ultimately exceed even this broad intention.

Note: This is the early draft of a work-in-progress. The speech extracts below will eventually (in a matter of days) be accompanied by the continuation of this analytical commentary. Check back in a few days (or join the free mailing list [Hitler_Studies](#), below, for updates).

April 12, 1922:

Munich

"And if we ask who was responsible for our misfortune, then we must inquire who profited by our collapse. And the answer to that question is that 'Banks and Stock Exchanges are more flourishing than ever before.' We were told that capitalism would be destroyed, and when we ventured to remind one or other of these "famous statesmen" and said 'Don't forget that Jews too have capital,' then the answer was: 'What are you worrying about? Capitalism as a whole will now be destroyed, the whole people will now be free. We are not fighting Jewish or Christian capitalism, we are fighting every capitalism: we are making the people completely free.

'Christian capitalism' is already as good as destroyed, the international Jewish Stock Exchange capital gains in proportion as the other loses ground. It is only the international Stock Exchange and loan-capital, the so-called 'supra-state capital,' which has profited from the collapse of our economic life, the capital which receives its character from the single supra-state nation which is itself national to the core, which fancies itself to be above all other nations, which places itself above other nations and which already rules over them.

The international Stock Exchange capital would be unthinkable, it would never have come, without its founders the supra-national, because intensely national, Jews...

The Jew has not grown poorer: he gradually gets bloated, and, if you don't believe me, I would ask you to go to one of our health-resorts; there you will find two sorts of visitors: the German who goes there, perhaps for the first time for a long while, to breathe a little fresh air and to recover his health, and the Jew who goes there to lose his fat. And if you go out to our mountains, whom do you find there in fine brand-new yellow boots with splendid rucksacks in which there is generally nothing that would really be of any use? And why are they there? They go up to the hotel, usually no further than the train can take them: where the train stops, they stop too. And then they sit about somewhere within a mile from the hotel, like blow-flies round a corpse.

These are not, you may be sure, our working classes: neither those working with the mind, nor with the body. With their worn clothes they leave the hotel on one side and go on climbing: they would not feel comfortable coming into this perfumed atmosphere in suits which date from 1913 or 1914. No, assuredly the Jew has suffered no privations!

While now in Soviet Russia the millions are ruined and are dying, Chicherin - and with him a staff of over 200 Soviet Jews - travels by express train through Europe, visits the cabarets, watches naked dancers perform for his pleasure, lives in the finest hotels, and does himself better than the millions whom once you thought you must fight as 'bourgeois.' The 400 Soviet Commissars of Jewish nationality - they do not suffer; the thousands

upon thousands of sub-Commissars -they do not suffer. No! all the treasures which the 'proletarian' in his madness took from the 'bourgeoisie' in order to fight so-called capitalism – they have all gone into their hands. Once the worker appropriated the purse of the landed proprietor who gave him work, he took the rings, the diamonds and rejoiced that he had now got the treasures which before only the 'bourgeoisie' possessed. But in his hands they are dead things – they're veritable death-gold. They are no profit to him. He is banished into his wilderness and one cannot feed oneself on diamonds. For a morsel of bread he gives millions in objects of value. But the bread is in the hands of the State Central Organization and this is in the hands of the Jews: so everything, everything that the common man thought that he was winning for himself, flows back again to his seducers.

And now, my dear fellow-countrymen, do you believe that these men, who with us are going the same way, will end the Revolution? They do not wish the end of the Revolution, for they do not need it. For them the Revolution is milk and honey.

And further they cannot end the Revolution. For if one or another amongst the leaders were really not seducer but seduced, and today, driven by the inner voice of horror at his crime, were to step before the masses and make his declaration: 'We have all deceived ourselves: we believed that we could lead you out of misery, but we have in fact led you into a misery which your children and your children's children must still bear' - he cannot say that, he dare not say that, he would on the public square or in the public meeting be torn in pieces.

But amongst the masses there begins to flow a new stream – a stream of opposition. It is the recognition of the facts which is already in pursuit of this system, it already is hunting the system down; it will one day scourge the masses into action and carry the masses along with it. And these leaders, they see that behind them the anti-Semitic wave grows and grows; and when the masses once recognize the facts, that is the end of these leaders.

...

And finally we were also the first to point the people on any large scale to a danger which insinuated itself into our midst - a danger which millions failed to realize and which will nonetheless lead us all into ruin - the Jewish danger."

July 28, 1922:

Munich

"...IT IS a battle which began nearly 120 years ago, at the moment when the Jew was granted citizen rights in the European States. The political emancipation of the Jews was the beginning of an attack of delirium. For thereby they were given full citizen rights and equality to a people which was much more clearly and definitely a race apart than all others, that has always formed and will form a State within the State. That did not happen perhaps at one blow, but it came about as things come about today and always do come about: first a little finger, then a second and a third, and so bit by bit until at last a people that in the eighteenth century still appeared completely alien had won equal citizen-rights with ourselves.

And it was precisely the same in the economic sphere. The vast process of the industrialization of the peoples meant the confluence of great masses of workmen in the towns. Thus great hordes of people arose, and these, more is the pity, were not properly dealt with by those whose moral duty it was to concern themselves for their welfare. Parallel with this was a gradual 'moneyfication' of the whole of the nation's labor-strength. 'Share-capital' was in the ascendant, and thus bit by bit the Stock Exchange came to control the whole national economy.

The directors of these institutions were, and are without exception, Jews. I say 'without exception,' for the few non-Jews who had a share in them are in the last resort nothing but screens, shop-window Christians, whom one needs in order, for the sake of the masses, to keep up the appearance that these institutions were after all founded as a natural outcome of the needs and the economic life of all peoples alike, and were not, as was the fact, institutions which correspond only with the essential characteristics of the Jewish people and are the outcome of those characteristics.

Then Europe stood at the parting of the ways. Europe began to divide into two halves, into West Europe and

Central and Eastern Europe. At first Western Europe took the lead in the process of industrialization. Especially in England crowds of farm laborers, sons of farmers, or even ruined farmers themselves, streamed into the towns and there formed a new fourth estate.

But here one fact is of more importance than we are accustomed to admit: this England, like France, had relatively few Jews. And the consequence of that was that the great masses, concentrated in the towns, did not come into immediate contact with this alien nation, and thus feelings of aversion which must otherwise necessarily have arisen did not find sufficient nourishment for their development. In the end the fifty or sixty thousand Jews in England - there was hardly that number in England then - with supreme ease were able so to 'Europeanize' themselves that they remained hidden from the primitive eye of the ordinary member of the public and as 'Captains of Industry,' and especially as representatives of capital on a large scale, they could appear no longer as foreigners but themselves became Englishmen.

This accounts for the fact that anti-Semitism in these States could never attain to any native vigor; for the same is true of France. And precisely for this reason in these countries it was possible to introduce the system which we have to represent to ourselves under the concept of 'Democracy.' There it was possible to create a State-form whose meaning could only be the mastery of the herd over the intelligentsia, the mastery over true energy through the dead weight of massed numbers. In other words: it must be supremely easy for the Jewish intelligentsia, small in numbers and therefore completely hidden in the body of the British people, so to work upon the masses that the latter, quite unconscious of whom they were obeying, in the end did but serve the purposes of this small stratum of society.

Through the press propaganda, through the use of the organs of information, it was possible in England to found the great model parties. Already in those early days they saw to it shrewdly that here were always two or three groups apparently hostile to each other, but in fact all hanging on a gold thread, the whole designed to take account of a human characteristic - that the longer a man possesses an object, the more readily he grows tired of it. He craves something new: therefore one needs two parties. The one is in office, the other in opposition. When the one has played itself out, then the opposition party comes into power, and the party which has had its day is now in its turn the opposition. After twenty years the new party itself has once more played itself out and the game begins afresh. In truth this is a highly ingenious mill in which the interests of a nation are ground very small. As everyone knows, this system is given some such name as 'Self-Government of a People.'

Besides this we always find two great catchwords, 'Freedom' and 'Democracy,' used, I might say, as signboards. 'Freedom': under that term is understood, at least amongst those in authority who in fact carry on the Government, the possibility of an unchecked plundering of the masses of the people to which no resistance can be offered. The masses themselves naturally believe that under the term 'freedom' they possess the right to a quite peculiar freedom of motion - freedom to move the tongue and to say what they choose, freedom to move about the streets, etc. A bitter deception!

And the same is true of democracy. In general even in the early days both England and France had already been bound with the fetters of slavery. With, I might say, a brazen security these States are fettered with Jewish chains....

In consequence of this widespread aversion it was more difficult for the Jew to spread infection in the political sphere, and especially so since traditionally loyalty was centered in a person: the form of the State was a monarchy, and power did not lie with an irresponsible majority. Thus the Jew saw that here it was possible for an enlightened despotism to arise based upon the army, the bureaucracy, and the masses of the people still unaffected by the Jewish poison.

The intelligentsia at that time was almost exclusively German, big business and the new industries were in German hands, while the last reservoir of a people's strength, the peasantry, was throughout healthy. In such conditions if, as industry grew, a fourth estate was formed in the towns, there was the danger that this fourth estate might ally itself with the monarchy, and thus with its support there might arise a popular monarchy or a popular 'Kaisertum' which would be ready and willing to give a mortal blow to those powers of international supra-State finance which were at that time beginning to grow in influence. This was not impossible: in the history of Germany princes had from time to time found themselves forced, as in Brandenburg, to turn against the nobility and seek popular support.

But this possibility constituted a grave danger for Jewry. If the great masses of the new industrialized workmen

had come into Nationalist hands and like a true social leaven had penetrated the whole nation, if the liberation of the different estates had followed step by step in an organic development and the State had later looked to them for support, then there would have been created what many hoped for in November, 1918, viz., a national social State. For Socialism in itself is anything but an international creation. As a noble conception it has indeed grown up exclusively in Aryan hearts: it owes its intellectual glories only to Aryan brains. It is entirely alien to the Jew.

The Jew will always be the born champion of private capital in its worst form, that of unchecked exploitation.... Voltaire, as well as Rousseau, together with our German Fichte and many another - they are all without exception united in their recognition that the Jew is not only a foreign element differing in his essential character, which is utterly harmful to the nature of the Aryan, but that the Jewish people in itself stands against us as our deadly foe and so will stand against us always and for all time.

The master-stroke of the Jew was to claim the leadership of the fourth estate: he founded the Movement both of the Social Democrats and the Communists. His policy was twofold: he had his 'apostles' in both political camps. Amongst the parties of the Right he encouraged those features which were most repugnant to the people - the passion for money, unscrupulous methods in trade which were employed so ruthlessly as to give rise to the proverb 'Business, too, marches over corpses.' And the Jew attacked the parties of the Right. Jews wormed their way into the families of the upper classes: it was from the Jews that the latter took their wives. The result was that in a short time it was precisely the ruling class which became in its character completely estranged from its own people.

And this fact gave the Jew his opportunity with the parties of the Left. Here he played the part of the common demagogue. Two means enabled him to drive away in disgust the whole intelligentsia of the nation from the leadership of the workers. First: his international attitude, for the native intelligence of the country is prepared to make sacrifices, it will do anything for the life of the people, but it cannot believe in the mad view that through the denial of that national life, through a refusal to defend the rights of one's own people, through the breaking down of the national resistance to the foreigner, it is possible to raise up a people and make it happy. That it cannot do, and so it remained at a distance.

And the Jew's second instrument was the Marxist theory in and for itself. For directly one went on to assert that property as such is theft, directly one deserted the obvious formula that only the natural wealth of a country can and should be common property, but that that which a man creates or gains through his honest labor is his own, immediately the economic intelligentsia with its nationalist outlook could, here too, no longer co-operate: for this intelligentsia was bound to say to itself that this theory meant the collapse of any human civilization whatever. Thus the Jew succeeded in isolating this new movement of the workers from all the nationalist elements....

More and more so to influence the masses that he persuaded those of the Right that the faults of the Left were the faults of the German workman, and similarly he made it appear to those of the Left that the faults of the Right were simply the faults of the so-called 'Bourgeois,' and neither side noticed that on both sides the faults were the result of a scheme planned by alien devilish agitators. And only so is it possible to explain how this dirty joke of world history could come to be that Stock Exchange Jews should become the leaders of a Workers Movement. It is a gigantic fraud: world history has seldom seen its like. And then we must ask ourselves: what are the final aims of this development?

So soon as millions of men have had it hammered into them that they are so oppressed and enslaved that it matters not what their personal attitude may be to their people, their State, or economic life, then a kind of passive resistance must result, which sooner or later will do fatal damage to the national economy. Through the preaching of the Marxist economic theory the national economy must go to ruin. We see the results in Russia: the end of the whole economic life of the State: the handing over of the community to the international world of finance. And the process is furthered through the organization of the 'political strike.' Often there are no adequate economic grounds for a strike, but there are always political grounds and plenty of them.

And to this must be added the practical political sabotage of the State, since the thought of the individual is concentrated on the idea of international solidarity. It is clear that a nation's economic life depends upon the strength of a national State: it does not live on such phrases as 'Appeasement of the peoples' or 'Freedom of the Peoples.' At the moment when no people supports the economic life of a nation, ready to give it its protection, at that moment economic life collapses. The breaking in pieces of a nation's strength is the end of a nation's prosperity, the national existence must cease altogether.

And one can see constantly how wonderfully the Stock Exchange Jew and the leader of the workers, how the Stock Exchange organ and the journal of the workers, co-operate. They both pursue one common policy and a single aim. Moses Kohn on the one side encourages his association to refuse the workers' demands, while his brother Isaac in the factory incites the masses and shouts, 'Look at them! they only want to oppress you! Shake off your fetters....'

His brother takes care that the fetters are well and truly forged. The Stock Exchange organ seeks without intermission to encourage fevered speculation and unparalleled corners in grain and in the food of the people, while the workmen's newspaper lets off all its guns on the masses, telling them that bread is dearer and this, that, and the other is dearer: up Proletarians! endure it no longer-down with...

How long can this process last? It means the utter destruction not only of economic life, but of the people. It is clear that all these apostles who talk their tongues out of their heads, but who spend the night in the Hotel Excelsior, travel in express trains, and spend their leave for their health in Nice - these people do not exert their energies for love of the people. No, the people is not to profit, it shall merely be brought into dependence on these men. The backbone of its independence, its own economic life, is to be destroyed, that it may the more surely relapse into the golden fetters of the perpetual interest-slavery of the Jewish race. And this process will end when suddenly out of the masses someone arises who seizes the leadership, finds other comrades and fans into flame the passions which have been held in check and looses them against the deceivers.

That is the lurking danger, and the Jew can meet it in one way only - by destroying the hostile national intelligentsia. That is the inevitable ultimate goal of the Jew in his revolution. And this aim he must pursue; he knows well enough his economics brings no blessing: his is no master people: he is an exploiter: the Jews are a people of robbers. He has never founded any civilization, though he has destroyed civilizations by the hundred. He possesses nothing of his own creation to which he can point.

Everything that he has is stolen. Foreign peoples, foreign workmen build him his temples, it is foreigners who create and work for him: it is foreigners who shed their blood for him. He knows no 'people's army': he has only hired mercenaries who are ready to go to death on his behalf. He has no art of his own: bit by bit he has stolen it all from the other peoples or has watched them at work and then made his copy. He does not even know how merely to preserve the precious things which others have created: as he turns the treasures over in his hand they are transformed into dirt and dung. He knows that he cannot maintain any State for long. That is one of the differences between him and the Aryan. True, the Aryan also has dominated other peoples. But how? He entered on the land, he cleared the forests; out of wildernesses he has created civilizations, and he has not used the others for his own interests, he has, so far as their capacities permitted, incorporated them into his State and through him art and science were brought to flower. In the last resort it was the Aryan and the Aryan alone who could form States and could set them on their path to future greatness.

All that the Jew cannot do. And because he cannot do it, therefore all his revolutions must be 'international.' They must spread as a pestilence spreads. He can build no State and say 'See here, Here stands the State, a model for all. Now copy us!' He must take care that the plague does not die, that it is not limited to one place, or else in a short time this plague-hearth would burn itself out. So he is forced to bring every mortal thing to an international expansion. For how long? Until the whole world sinks in ruins and brings him down with it in the midst of the ruins.

That process today in Russia is practically complete. The whole of present-day Russia has nothing to show beyond a ruined civilization, a colony ripe for development through alien capital, and even this capital in order to supply resources in labor for its practical work must introduce Aryan intellects, since for this again the Jew is useless. Here, too, he is all rapacity, never satisfied. He knows no ordered economy, he knows no ordered body of administrators. Over there in Russia he is laying his hands on everything. They take the noble's diamonds to help 'the People.' The diamonds then stray into foreign societies and are no more seen. He seizes to himself the treasures of the churches, but not to feed the people: oh no! Everything wanders away and leaves not a trace behind. In his greed he has become quite senseless: he can keep hold of nothing: he has only within him the instinct for destruction, and so he himself collapses with the treasure that he has destroyed.

It is a tragic fate: we have often grown excited over the death of a criminal: if an anarchist is shot in Spain we raise a mighty howl over 'the sacrifice of valuable human blood' . . . and here in the East thirty million human beings are being slowly martyred - done to death, some on the scaffold, some by machine guns . . . millions upon millions through starvation.... A whole people is dying, and now we can perhaps understand how it was

possible that formerly all the civilizations of Mesopotamia disappeared without a trace so that one can only with difficulty find in the desert sand the remains of these cities. We see how in our own day whole countries die out under this scourge of God, and we see how this scourge is threatening Germany, too, and how with us our own people in mad infatuation is contributing to bring upon itself the same yoke, the same misery.

We know that the Revolution which began in 1918 has covered perhaps but the first third of its course. Two things, however, there are which must scourge it forward upon its way: economic causes and political causes. On the economic side, the ever-growing distress, and in the political sphere, are not nearly all Germans in their hearts - let each one admit it - in despair when they consider the situation which leaves us quite defenseless in face of a Europe which is so hostile to Germany? AND WHY IS EUROPE HOSTILE? WE SEE HOW OVER THERE IN THIS OTHER EUROPE IT IS NOT THE PEOPLES WHICH AGITATE AGAINST US, IT IS THE SECRET POWER OF THE ORGANIZED PRESS WHICH CEASELESSLY POURS NEW POISON INTO THE HEARTS OF THESE PEOPLES.

And who are then these bandits of the press? The brothers and the relatives of the publishers of our own newspapers. And the capital source which provides the energy which here - and there - drives them forward is the Jewish dream of World Supremacy.

It is the teaching of these facts which appears to the Jews as leaders of the Revolution today to constitute a threatening danger. And it is precisely this which more than anything else makes the Jew wish to get in his blow as soon as possible. For one thing he knows quite well: in the last resort there is only one danger which he has to fear-and that danger is this young Movement.

He knows the old parties. They are easily satisfied. Only endow them with a few seats as ministers or with similar posts and they are ready to go along with you. And in especial he knows one thing: they are so innocently stupid. In their case the truth of the old saying is proved afresh every day: 'Those whom the gods wish to destroy, they first strike with blindness.' They have been struck with blindness: therefore it follows that the gods wish to destroy them. Only look at these parties and their leaders, Stresemann and the rest of them. They are indeed not dangerous. They never go to the roots of the evil: they all still think that with forbearance, with humanity, with accommodation they can fight a battle which has not its equal in this world. Through gentleness they think that they must demonstrate to the enemy of the Left that they are ready for appeasement so as to stay the deadly cancerous ulcer through a policy of moderation.

No! A thousand times No! Here there are only two possibilities: either victory or defeat!

What today is the meaning of these great preparations for the decisive battle on the part of bolshevist Judaism?-

To make the nation defenseless in arms and to make the people defenseless in spirit.

Two great aims!

Abroad Germany is already humiliated. The State trembles before every French Negro-captain, the nation is no longer dangerous. And within Germany they have seen to it that arms should be taken away from the decent elements of the people and that in their stead Russian-Jewish-bolshevist bands should be armed. Only one thing remains still to do: viz., the muzzling of the spirit, above all the arrest of the evil 'agitators' - that is the name they give to those who dare to tell the people the truth. Not only are their organizations to be known to all, but the masses are to be incited against their persons. Just as the Jew could once incite the mob of Jerusalem against Christ, so today he must succeed in inciting folk who have been duped into madness to attack those who, God's truth! seek to deal with this people in utter honesty and sincerity. And so he begins to intimidate them, and he knows that this pressure in itself is enough to shut the mouths of hundreds, yes, of thousands. For they think, if I only hold my tongue, then I shall be safe in case they come into power. No, my friend. The only difference will be that I may hang perhaps still talking, while you will hang - in silence."

September 18, 1922:

Munich

"Internationalization today means only Judaization. We in Germany have come to this: that a sixty-million people sees its destiny to lie at the will of a few dozen Jewish bankers. This was possible only because our civilization had first been Judaized. The undermining of the German conception of personality by catchwords had begun long before. Ideas such as 'Democracy,' 'Majority,' 'Conscience of the World,' 'World Solidarity,' 'World Peace,' 'Internationality (sic) of Art,' etc., disintegrate our race-consciousness, breed cowardice, and so today we are bound to say that the simple Turk is more man than we are.

No salvation is possible until the bearer of disunion, the Jew, has been rendered powerless to harm.

1. We must call to account the November criminals of 1918. It cannot be that two million Germans should have fallen in vain and that afterwards one should sit down as friends at the same table with traitors. No, we do not pardon, we demand - Vengeance!

2. The dishonoring of the nation must cease. For betrayers of their Fatherland and informers the gallows is the proper place. Our streets and squares shall once more bear the names of our heroes; they shall not be named after Jews. In the Question of Guilt we must proclaim the truth.

...

7. AS FOUNDATION FOR A NEW CURRENCY THE PROPERTY OF THOSE WHO ARE NOT OF OUR BLOOD MUST DO SERVICE. If families who have lived in Germany for a thousand years are now expropriated, we must do the same to the Jewish usurers.

8. WE DEMAND IMMEDIATE EXPULSION OF ALL JEWS WHO HAVE ENTERED GERMANY SINCE 1914, and of all those, too, who through trickery on the Stock Exchange or through other shady transactions have gained their wealth.

...

Extremes must be fought by extremes. Against the infection of materialism, against the Jewish pestilence we must hold aloft a flaming ideal. And if others speak of the World and Humanity we say the Fatherland - and only the Fatherland!"

April 13, 1923:

Munich

But who is the chief of the whole British press concerned with world trade? One name crystallizes itself out of the rest: Northcliffe - a Jew! . . . A campaign of provocation is carried on with assertions, libels, and promises such as only a Jew can devise, such as only Jewish newspapers would have the effrontery to put before an Aryan people.

...

WHAT CAUSE FINALLY HAD AMERICA TO ENTER THE WAR AGAINST GERMANY? WITH THE OUTBREAK OF THE WORLD WAR, WHICH JUDAH HAD DESIRED SO PASSIONATELY AND SO LONG, ALL THE LARGE JEWISH FIRMS OF THE UNITED STATES BEGAN SUPPLYING AMMUNITIONS. They supplied the European 'war-market' to an extent which perhaps even they themselves had never dreamed of - a gigantic harvest! Yet nothing satisfied the insatiable greed of the Jew. And so the venal press which depended upon the Stock Exchange kings began an unparalleled propaganda campaign. A GIGANTIC ORGANIZATION FOR NEWSPAPER LYING WAS BUILT UP. AND ONCE MORE IT IS A JEWISH CONCERN, THE HEARST PRESS, WHICH SET THE TONE OF THE AGITATION AGAINST GERMANY.

The hatred of these 'Americans' was not directed solely against commercial Germany or against military Germany. It was directed specially against social Germany, because this Germany had up to that time kept itself

outside of the principles which governed the world trusts. The old Reich had at least made an honorable attempt to be socially-minded. We had to show for ourselves such an initiative in social institutions as no other country in the wide world could boast. . . . This explains why, even in Germany itself, the 'comrades' under Jewish leadership fought against their own vital interests. This explains the agitation carried on throughout the world under the same watchword.

For this reason the Jewish-democratic press of America had to accomplish its masterpiece - that is to say, it had to drive into the most horrible of all wars a great peace-loving people which was as little concerned in European struggles as it was in the North Pole: America was to intervene 'in defense of civilization,' and the Americans were persuaded so to do by an atrocity propaganda conducted in the name of civilization which from A to Z was a scandalous invention the like of which has never yet been seen - a farrago of lies and forgeries. Because this last State in the world where social aims were being realized had to be destroyed, therefore twenty-six peoples were incited one against the other by this press which is exclusively in the possession of one and the same world people, of one and the same race, and that race on principle the deadly foe of all national States.

Who could have prevented the World War? Not the Kul- tursolidarit t, the 'solidarity of civilization,' in whose name the Jews carried on their propaganda: not the so-called World Pacifism - again an exclusively Jewish invention.

...

Why have the Jews been against Germany? That is made quite clear today - proved by countless facts. They use the age-old tactics of the hyena - when fighters are tired out, then go for them! Then make your harvest! In war and revolutions the Jew attained the unattainable. Hundreds of thousands of escaped Orientals become modern 'Europeans.' Times of unrest produce miracles. Before 1914 how long would it have taken, for instance, in Bavaria before a Galician Jew became - Prime Minister? - Or in Russia before an anarchist from the New York Ghetto, Bronstein (Trosky), became - Dictator? Only a few wars and revolutions - that was enough to put the Jewish people into possession of the red gold and thereby to make them masters of the world.

Before 1914 there were two States above all, Germany and Russia, which prevented the Jew from reaching his goal - the mastery of the world. Here not everything which they already possessed in the Western democracies had fallen to the Jews. Here they were not the sole lords alike in the intellectual and economic life. Here, too, the Parliaments were not yet exclusively instruments of Jewish capital and of the will of the Jew. The German and the genuine Russian had still preserved a certain aloofness from the Jew. In both peoples there still lived the healthy instinct of scorn for the Jew, and there was a real danger that in these monarchies there might one day arise a Frederick the Great, a William I, and that democracy and a parliamentary regime might be sent to the devil.

So the Jews became revolutionaries! The Republic should bring them to wealth and to power. This aim they disguised: they cried 'Down with the monarchies!' 'Enthroned the sovereign people!' I do not know whether today one could venture to call the German or the Russian people 'sovereign.' At least one cannot see any trace of it! What the German people can trace, however, what every day stands in the most crass form before its eyes, is debauchery, gluttony, speculation ruling unchecked, the open mockery of the Jew.

So Russia and Germany had to be overthrown in order that the ancient prophecy might be fulfilled. So the whole world was lashed into fury. So every lie and propaganda agency was brutally set in action against the State of the last - the German - idealists! AND THUS IT WAS THAT JUDAH WON THE WORLD WAR. OR WOULD YOU WISH TO MAINTAIN THAT THE FRENCH, THE ENGLISH, OR THE AMERICAN 'PEOPLE' WON THE WAR? THEY, ONE AND ALL, VICTORS AND VANQUISHED ARE ALIKE DEFEATED: one thing raises itself above them all: the World Stock Exchange which has become the master of the people."

April 24, 1923:

"...I reject the word 'Proletariat.' The Jew who coined the word meant by 'Proletariat,' not the oppressed, but those who work with their hands. And those who work with their intellects are stigmatized bluntly as 'Bourgeois.' It is not the character of a man's life which forms the basis of this classification, it is simply the occupation -

whether a man works with his brain or with his body. And in this turbulent mass of the hand-workers the Jew recognized a new power which might perhaps be his instrument for the gaining of that which is his ultimate goal: World supremacy, the destruction of the national States.

And while the Jew 'organizes' these masses, he organizes business, too, at the same time. Business was depersonalized, i.e., Judaized. Business lost the Aryan character of work: it became an object of speculation. Master and man were torn asunder . . . and he who created this class division was the same person who led the masses in their opposition to this class division, led them not against his Jewish brethren, but against the last remnants of independent national economic life.

And these remnants, the bourgeoisie which also was already Judaized, resisted the great masses who were knocking at the door and demanding better conditions of life. And so the Jewish leaders succeeded in hammering into the minds of the masses the Marxist propaganda: 'Your deadly foe is the bourgeoisie; if he were not there, you would be free.' If it had not been for the boundless blindness and stupidity of our bourgeoisie the Jew would never have become the leader of the German working-classes. And the ally of this stupidity was the pride of the 'better stratum' of society which thought it would degrade itself if it condescended to stoop to the level of the 'Plebe.' The millions of our German fellow countrymen would never have been alienated from their people if the leading strata of society had shown any care for their welfare."

April 29, 1923:

Munich

"We suffer today from an excess of culture (Ueberbildung). Only knowledge is valued. But wiseacres are the enemies of action. What we need is instinct and will. Most people have lost both through their 'culture.' We have, it is true, a highly intellectual class, but it is lacking in energy. If, through our overvaluation of mechanical knowledge, we had not so far removed ourselves from popular sentiment, the Jew would never have found his way to our people so easily as he has done. What we need is the possibility of a continuous succession of intellectual leaders drawn from the people itself.

Clear away the Jews! Our own people has genius enough - we need no Hebrews."

May 1, 1923:

Munich

"Whatever in human civilization has real value, that arose not out of internationalism, it sprang from the soul of a single people. When peoples have lost their creative vigor, then they become international. Everywhere, wherever intellectual incapacity rules in the life of peoples, there internationalism appears. And it is no chance that the promoter of this cast of thought is a people which itself can boast of no real creative force - the Jewish people."

August 1, 1923:

Munich

"Either Germany sinks, and we through our despicable cowardice sink with it, or else we dare to enter on the fight against death and devil and rise up against the fate that has been planned for us. THEN WE SHALL SEE WHICH IS THE STRONGER: THE SPIRIT OF INTERNATIONAL JEWRY OR THE WILL OF GERMANY."



January 18, 1927:

"It is easy for anyone to say that a person is a person, just as a dog is a dog no matter whether it is a dachshund or a greyhound. A person is a person, whether New Zealander or German, English or Zulu. However, they differ just as much as one breed of dogs from another.

You know, it is really unbelievable that it was possible to preach this insanity of internationalism to millions of people and people believed in this idea; incredible that the Jew who has been in our midst for thousands of years and yet remained a Jew, has managed to persuade millions of us that race is completely unimportant, and yet for him race is all-important. What would that really mean, - that race does not matter? That would mean that if today I was to remove the Germans from here and take them to Central Africa and brought the Negro here, things would look the same as if the Germans were here. The Negro would create just as cultured a state. Do not imagine that the jazz band would have created [the] culture which we have today! If we look around, everything we see here has been produced by the collaboration of intellectual and physical labor for centuries. Where do these inventors come from? Do you believe that the human race has a single invention that was created by a Negro? Not one. Even the most primitive jobs that he has performed, he took over from the white race. If you train him long enough, he can play a Wagner opera on the piano. But that demonstrates the skill of the trainer rather than the ability of the Negro. It is only now that they are beginning to civilize the Negro. And that applies to every aspect of the question. Certainly a Negro can dust a light bulb today but he cannot invent one.

There are fields in which various races were active for centuries. Wherever the Aryan goes there is culture; if he leaves, it gradually disappears; and if he returns after two thousand years to somewhere where culture has perhaps been replaced by a desert, he will restore culture. Culture is inseparably linked with people, that is to say with certain people. If you take them away in the long run nothing is left. You say that does not matter, a person is a person. The automobile is the great future means of transport. Who invented it? You say that first there was the engineer Daimler and then there was an engineer Benz. Certainly they were the inventors of the high-speed motor. There are hundreds of inventors in the field of electricity thousands and thousands of inventions. Amongst thousands of inventors there is not a single Jew, not a single one. If you go into the factory and go through the work halls and look at the endless huge machines and then look at the workers - there, too, no Jews. But if you go into a shop in Berlin on the Kurfürstendamm, then you do not see a single non-Jew in it. Some people invent, others work and others then sell what has been produced. The most important thing is inventing, and the second most valuable activity is producing the article, and the easiest thing is then selling what has been made, and that is the work of the Jew. The reason why today he has no culture of his own, no state of his own, has to do with the fact that for thousands of years he has avoided any productive work. He has not been persecuted because he did not perform productive work, but because he demanded unproductive interest charges. He always only bought, sold and sold again, and our ancestors forbade that: "You do not work our soil, therefore you have no right to buy it either".

February 12, 1936

Gustloff Schwerin's Funeral

"Behind every murder stood the same power which is responsible for this murder; behind these harmless insignificant fellow countrymen who were instigated and incited to crime stands the hate filled power of our Jewish foe, a foe to whom we had done no harm, but who none the less sought to subjugate our German people and make of it its slave -- the foe who is responsible for all the misfortune that fell upon us in 1918, for all the misfortune which plagued Germany in the years that followed."

January 30, 1937:

Reichstag

"The National Socialist program replaces the liberalistic conception of the individual by the conception of a people bound by their blood to the soil. Of all the tasks with which we are confronted, it is the grandest and most sacred task of man to preserve his race. This will not lead to an estrangement of the nations; on the contrary, it will lead for the first time to a mutual understanding. It will also prevent the Jewish people from trying to disintegrate and dominate other people under the mask of an innocent bourgeoisie."

September 6, 1938:

Nuremberg

"The only sphere in which the Jewish international newspapers still today think that they can attack the new Reich is the cultural sphere. Here they attempt, by a constant appeal to the sentimentality, untroubled by any sort of knowledge of the world, citizens of democracy to bewail the downfall of German culture: in other words, they lament the commercial closing-down of those elements which, as the heralds and exponents of the November Republic, forced their cultural characteristics, as unnatural as they were deplorable, upon the period between the two Empires; and which have now played out their role for good and all....

Fortunately, however, despite the short time which the National Socialist leadership has been able to allot to works of culture, positive facts, here too, speak louder than any negative criticism. We Germans can today speak with justice of a new awakening of our cultural life, which finds its confirmation not in mutual compliments and literary phrases, but rather in positive evidences of cultural creative force. German architecture, sculpture, painting, drama, and the rest bring today documentary proof of a creative period in art, which for richness and impetuosity has rarely been matched in the course of human history. And although the Jewish-democratic press magnates in their effrontery even today seek brazenly to turn these facts upside down, we know that the cultural achievements of Germany will in a few years have won from the world respect and appreciation far more unstinted even than that which they now accord to our work in the material field. The buildings which are arising in the Reich today will speak a language that endures, a language, above all, more compelling than the Yiddish babblings of the democratic, international judges of our culture. What the fingers of these poor wretches have penned or are penning the world will - perhaps unfortunately - forget, as it has forgotten so much else.

...

Moreover, it is naturally not decisive what attitude, if any, foreign peoples take toward our works of culture, for we have no doubt that cultural creative work, since it is the most sensitive expression of a talent conditioned by blood, cannot be understood, far less appreciated, by individuals or races who are not of the same or related blood. Therefore we do not trouble in any way to make German art and culture suit the tastes of international Jewry.

...

Jewry, with its bolshevist onslaught, might smash the Aryan States and destroy those native strata of the people whose blood destined them for leadership, and in that case the culture which had hitherto sprung from these roots would be brought to the same destruction."

January 30, 1939

Reichstag

"The one thing which united the opponents of National Socialism was their common hatred of the young movement, a hatred born of their guilty consciences and worse intentions, As is still does to-day in other parts of

the world, this united the priests of the Centre Party and Communist atheists, the Socialist out to abolish private property and capitalists whose interests were bound up with the stock exchange, Conservatives who wished to destroy the State and Republicans whose aim was to destroy the Reich. During the long battle of National Socialism for the leadership of the country they had all come together in defense of their interests and made common cause with Jewry. The bishop politicians of the various Churches extended their hands in benediction over this union. And against this splitting up of the nation, united only in negation stood that third of German men and women, with their faith, those who had undertaken to raise anew the German people and Reich in the face of world internal and external opposition. The whole picture of the greatness of the collapse of Germany at that time begins gradually to grow dim, but one thing even today is not forgotten. It seemed that only a miracle could save Germany at the twelfth hour. And we National Socialist believed in this miracle. Over the belief in this miracle our foes made merry. The thought that one should wish to redeem the nation from a ruin which now lasted a decade and a half simply through the force of a new idea appeared to those who were not National Socialist as the delusion of visionaries (phantasterei); to the Jews and other enemies of the State it appeared as the last insignificant spasm of force within the national resistance, and when that was exhausted one might hope to be able finally to annihilate not only Germany but Europe.

...

The German nation has no feeling of hatred towards England, America or France; all it wants is peace and quiet. But the other nations are continually being stirred up to hatred for Germany and the German people by Jewish and non-Jewish agitators. And so, should warmongers achieve what they are aiming at, our own people would be landed in a situation for which they would be psychologically quite unprepared and which they would thus fail to grasp. I therefore consider it necessary that from now on our propaganda and our Press should always make a point of answering these attacks, and above all bring them to the notice of the German people. The German nation must know who the men are who want to bring about war by hook or crook. It is my conviction that these people are mistaken in their calculations, for when once National Socialist propaganda is devoted to the answering of the attacks, we shall succeed just as we succeeded inside Germany herself in overcoming, through the convincing power of our propaganda, the Jewish world-enemy. The nations will in a short time realize that National Socialist Germany wants no enmity with other nations; that all the assertions as to our intended attacks on other nations are lies, lies born of morbid hysteria, or of a mania for self-preservation on the part of certain politicians; but that in certain States these lies are being used by unscrupulous profiteers to salvage their own finances. That, above all, international Jewry may hope in this way to satisfy its thirst for revenge and gain, but that on the other hand this is the grossest defamation which can be brought to bear on a great and peace loving nation. Never, for instance, have German soldiers fought on American soil, unless it was in the cause of American Independence and freedom; but American soldiers were brought to Europe to help strangle a great nation which was fighting for its freedom. Germany did not attack America, but America attacked Germany and as the Committee of Investigation of the American House of Representatives concluded: from purely capitalist motives, without any other cause. There is but one thing that everyone should realize: these attempts cannot influence Germany in the slightest as to the way in which she settles her Jewish problem. On the contrary, in connection with the Jewish question I have this to say: it is a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor tormented Jewish people, but remains hard-hearted and obdurate when it comes to helping them – which is surely, in view of its attitude, an obvious duty. The arguments that are brought up as an excuse for not helping them actually speak for us Germans and Italians.

For this is what they say:

1. "We," that is the democracies, "are not in a position to take in the Jews." Yet in these empires there are not 10 people to the square kilometer. While Germany, with her 135 inhabitants to the square kilometer, is supposed to have room for them!

2. They assure us: We cannot take them unless Germany is prepared to allow them a certain amount of capital to bring with them as immigrants.

For hundreds of years Germany was good enough to receive these elements, although they possessed nothing except infectious political and physical diseases. What they possess today, they have by a very large extent gained at the cost of the less astute German nation by the most reprehensible manipulations.

Today we are merely paying this people what it deserves. When the German nation was, thanks to the inflation instigated and carried through by Jews, deprived of the entire savings which it had accumulated in years of

honest work, when the rest of the world took away the German nation's foreign investments, when we were divested of the whole of our colonial possessions, these philanthropic considerations evidently carried little noticeable weight with democratic statesmen.

...

Above all, German culture, as its name alone shows, is German and not Jewish, and therefore its management and care will be entrusted to members of our own nation. If the rest of the world cries out with a hypocritical mien against this barbaric expulsion from Germany of such an irreplaceable and culturally eminently valuable element, we can only be astonished at the conclusions they draw from this situation. For how thankful they must be that we are releasing these precious apostles of culture, and placing them at the disposal of the rest of the world. In accordance with their own declarations they cannot find a single reason to excuse themselves for refusing to receive this most valuable race in their own countries. Nor can I see a reason why the members of this race should be imposed upon the German nation, while in the States, which are so enthusiastic about these "splendid people," their settlement should suddenly be refused with every imaginable excuse. I think that the sooner this problem is solved the better; for Europe cannot settle down until the Jewish question is cleared up. It may very well be possible that sooner or later an agreement on this problem may be reached in Europe, even between those nations which otherwise do not so easily come together.

The world has sufficient space for settlements, but we must once and for all get rid of the opinion that the Jewish race was only created by God for the purpose of being in a certain percentage a parasite living on the body and the productive work of other nations. The Jewish race will have to adapt itself to sound constructive activity as other nations do, or sooner or later it will succumb to a crisis of an inconceivable magnitude.

One thing I should like to say on this day which may be memorable for others as well as for us Germans: In the course of my life I have very often been a prophet, and have usually been ridiculed for it. During the time of my struggle for power it was in the first instance the Jewish race which only received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among many other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!

For the time when the non-Jewish nations had no propaganda is at an end. National Socialist Germany and Fascist Italy have institutions which enable them when necessary to enlighten the world about the nature of a question of which many nations are instinctively conscious, but which then have not yet clearly thought out. At the moment the Jews in certain countries may be fomenting hatred under the protection of the press, of the film, of wireless propaganda, of the theatre, of literature, etc., all of which they control. If this nation should once more succeed in inciting the millions which compose the nations into a conflict which is utterly senseless and only serves Jewish interests, then there will be revealed the effectiveness of an enlightenment which has completely routed the Jews of Germany in the space of a few years. The nations are no longer willing to die on the battlefield so that this unstable international race may profiteer from a war or satisfy its Old Testament vengeance. The Jewish watchword "Workers of the world unite" will be conquered by a higher realization, namely "Workers of all classes and of all nations, recognize your common enemy!"

April 1, 1939:

Wilhelmshaven

"My fellow-citizens, I believe that all States will be facing the same problem which we have faced.

State after State will either fall under the Jewish bolshevist pest or it will defend itself.

We have done it and have now erected a national German people's State. This people's State wants to live in peace and friendship with any other State but it will never again let itself be forced down by another State.

I do not know whether the world will become fascist! But I am deeply convinced that this world in the end will defend itself against the most severe bolshevistic threat that exists.

Therefore I believe that a final understanding between nations will come sooner or later. Only when this Jewish wedge among peoples is removed can the establishment of co-operation among nations - built on lasting understanding - be considered."

April 28, 1939:

Reichstag

"The decay of political order and the confusion of public opinion by the irresponsible Jewish press led to ever stronger shocks to economic life and consequently to increasing misery and to greater readiness to absorb subversive Bolshevik ideas. The army of the Jewish world revolution, as the army of unemployed was called, finally rose to almost seven million."

January 30, 1941:

Berlin

"Another thing these people must understand, the Duce and myself are not Jews nor out for bargains. If we shake hands, that is the handshake of men of honor. I hope that in the course of the year the gentlemen will acquire a more accurate understanding of this.

Finally this year will help to assure the basis for understanding between the peoples, and thereby, for their reconciliation. I do not want to miss pointing out what I pointed out on 3rd of September [1940] in the German Reichstag, that if Jewry were to plunge the world into war, the role of Jewry would be finished in Europe. They may laugh about it today, as they laughed before about my prophecies. The coming months and years will prove that I prophesied rightly in this case too. But we can see already how our racial peoples which are today still hostile to us will one day recognize the greater inner enemy, and that they too will then enter with us into a great common front. The front of Aryan mankind against Jewish-International exploitation and destruction of nations."

February 24, 1941

Munich

"Only a few days ago, an American general declared before an investigating committee in the House of Representatives that in 1936 Churchill had personally assured him, 'Germany is becoming too strong for us. She must be destroyed, and I will do everything in my power to bring about her destruction.'

A little later than 1936, I publicly issued a warning against this man and his activities for the first time. When I noticed that a certain British clique, incited by the Jews - who are, of course, the fellows who kindle the flames everywhere - was intentionally provoking war, I immediately made all preparations on my part to arm the nation.

...

When I compare myself and my opponents in other countries in the light of history, I do not fear the verdict on our respective mentalities. Who are these egoists? Each one of them merely defends the interests of his class. Behind them all stands either the Jew or their own moneybags. They are all nothing but money-grubbers, living on the profits of this war. No blessing can come of that. I oppose these people merely as the champion of my

country. I am convinced that our struggle will in the future be blessed by Providence, as it has been blessed up to now."

March 16, 1941:

Berlin: Zeughaus

"England and France alone wanted war - not so much the people as a thin stratum of political and financial leadership behind which, wielding its last power, stood international Jewry and its world conspiracies of democracy and Freemasonry."

December 11, 1941:

Reichstag: Hitler Declares War
on the United States!

":Thus it was not England who brought culture to the Continent, but the offspring of Teutonic nationhood on the Continent who went as Anglo-Saxons and Normans to that Island made possible a development in a way surely unique. In just the same way, it was not America who discovered Europe, but the other way around. And everything which America has not drawn from Europe may well appear worthy of admiration to a juda-ised, mixed race; Europe, on the other hand, sees in it a sign of cultural decay.

...

We have seen what the Jews have done in Soviet Russia. We have made the acquaintance of the Jewish Paradise on earth. Millions of German soldiers have been able to see this country where the international Jews have destroyed people and property.

...

That the Anglo-Saxon-Jewish-Capitalist World finds itself now in one and the same Front with Bolshevism does not surprise us National Socialists: we have always found them in company."

January 30, 1942:

"Then it was that the struggle against Germany began, not out of love for the nations, but only in their own most sober interests. ... it was said, it turned against the Jews, who, in every struggle between nations, know how and are capable of making profits and winning wherever there is confusion and wrangling. It is well-known that they have always been the instigators of unrest among the nations, because they were able to profit only in time of unrest, and because a period of peace might lead to reflection and hence, also, to an insight into the ways of these evil-doers of all nations.

...

A low, common revolt was plotted by Marxian-demoralizing-Liberal-Capitalistic subjects-behind all of it as a driving force was the eternal Jew. They brought Germany to its collapse at that time.

...

And most of all, where then do the dear Jews get, who had, indeed, their interests so much in both camps, who on the one hand directed capital, even, and on the other hand led the anti-capitalists, and often, indeed, as one

family with two brothers in both camps.

...

They have already spoken of the breaking up of the German Reich by next September, and with the help of this advance prophesy, and we say that the war will not end as the Jews imagine it will, namely, with the uprooting of the Aryans, but the result of this war will be the complete annihilation of the Jews. Now for the first time they will not bleed other people to death, but for the first time the old Jewish law of 'An eye for an eye, a tooth for a tooth,' will be applied. And the further this war spreads, the farther will spread this fight against the world of the ... and they will be used as food for every prison camp, and ... in every family, which will have it explained to it why ..., and the hour will come when the enemy of all times, or at least of the last thousand years, will have played his part to the end."

March 15, 1942:

"We know from them ... that the impoverishment of the German nation was in no way equal to the economic souring of the so-called victors. So the states which in their leadership are entirely Jewish-capitalistic, said: We will not only catch up the figures of the German Reich, but we will even surpass them, in spite of and up to all the products and treasures of this earth.

But even this development was not able to instill a clear view of the true necessities of the future into the life of all peoples who were directed by the leadership of our old enemies, which was for the most part dominated by Jewish elements. As soon as the National Socialists had taken over the power, they began to find fault with the model economic and social measures of Germany, to take out the old hatred, in order to prepare their peoples for the new declaration of war and to make them ready for it.

We know today that as far back as 1935 and 1936 the determination for the new war has been made in England, France and especially in the United States in the alone responsible Jewish circles and the political leadership stratum which is following in their footsteps.

...

Only today we recognize the whole extent of the preparations of our enemies, today we see the action of the Jews who pull the strings, who, divided all over the earth, unified the common attack of a conspiracy of the Plutocracies and of Bolshevism to a society with common interests, and who hoped to be able to destroy all of Europe. That fate helped us to withstand this coalition of Jewish Marxism and Capitalism on all battlefields, we have to thank with all our hearts ... without whose protectional human force, all diligence and all suffering would be in vain."



April 26, 1942:

Reichstag

"The British Jew, Lord Disraeli, once said that the race problem is the key to the history of the world. We National Socialists have become great in this knowledge. By devoting our attention to the existence of the race problem, we have found the solution for many problems which would have otherwise have seemed incomprehensible.

The hidden forces which incited England already in 1914, in the first world war, were Jews. The force which paralyzed us at that time and finally forced us to surrender with the slogan that Germany was no longer able to

bear homeward a victorious flag, came from the Jews. It was the Jews who fomented the revolution among our people and thus robbed us of every possibility at further resistance. Since 1939 the Jews have maneuvered the British Empire into the most perilous crisis it has ever known. The Jews were the carriers of that Bolshevist infection which once threatened to destroy Europe. It was also they who incited the ranks of the plutocracies to war, and it is the Jews who have driven America to war against all her own interests, simply and solely from the Jewish capitalistic point of view. And President Roosevelt, lacking ability himself, lends an ear to his brain trust, whose leading men I do not need to mention by name; they are Jews, nothing but Jews. And once again, as in the year 1915, she (America) will be incited by a Jewish President and his completely Jewish entourage to go to war without any reason or sense whatever, with nations which have never done anything to America, and with people from whom America can never win anything. For what is the sense of a war waged by a state having territory without people against people without territory. In the terms of the war it is no longer a question of the interests of individual nations; it is, rather, a question of conflict between nations which want to make the lives of their people secure on this earth, and nations which have become the helpless tools of an international world parasite.

The German soldiers and the allies have had an opportunity to witness at first hand the actual work of this Jewish International-war mongers in that country in which Jewish dictatorship has exclusive power and in which it is being taught as the most ideal form of government in the world for future generations and to which low subjects of other nations have become inexplicably subservient just as this was the case with us at one time.

...

Gentlemen! In the course of this winter a decision has been reached in international struggle which as regards to problems involved far exceeds in scope those difficulties which must and can be solved in normal warfare; when in November 1918 the German nation being befogged by the hypocritical phraseology of the American President at that time, Wilson, laid down its arms, although undefeated, and withdrew from the field of battle it was acting under the influence of that Jewish race which hoped to succeed in establishing a secure bulwark of Bolshevism in the very heart of Europe.

We know the theoretical principles and the cruel truth regarding the aims of this world-wide pestilence. It is called, "the Rule of the Proletariat," and it really is "Jewish Dictatorship," the extermination of national government and of the intelligent element among the nations, and the rule over the proletariat after it has thus deprived of its leaders and through its own fault ended defenseless by the concerted efforts of Jewish international criminals.

It was desired that what had been accomplished in Russia to such an appalling extent, namely the extermination of countless millions of leading men, should be continued in Germany. If this scheme failed then it was due to the fact that our people still possessed so many healthy qualities and that the Bolshevist faction lacked courage at least as far as its leaders all of whom were Jews were concerned; while the proletariat under its leadership lacked the unity of mutual feeling necessary to carry out throughout Germany quickly what had been accomplished in Russia.

Nevertheless in certain part of the Reich we did experience the preliminary stages of these conditions proof of which are the blood sacrifices of countless idealists.

The curse of this devilish work pressed more heavily upon Hungary, and there the Jewish power could only be broken by force. The name of the man who became the savior of Hungary in the struggle against the criminals still lives among us as one of the first representatives of the beginning European renaissance.

...

Here, too, came the hour when in the struggle between Jewish Internationalism and National Socialist conception of people and state, healthy nature came to life.

In most of the other European countries the same conflict has developed, only with this difference that in some countries it was first covered with compromise while in others it was eliminated for the time being with drastic government measures. All of us have in mind the next great decisive conflict Spain, where under the leadership of a single man a clear and definite and final decision was enforced and where again by a bloody civil war the national revolution succeeded in the overthrow of its arch enemy, Bolshevism.

With the mounting knowledge that the Jews are the parasitic germ of these diseases, one European state after another was forced during the past year to take a stand towards this vital question of fate. The desire for self-preservation forced them to adopt measures which would strongly protect their own peoples against this

international poison.

It is true that Bolshevist Russia is the practical product of this Jewish infection, but it should not be forgotten that democratic capitalism is creating its preliminary condition. Here the Jews prepare what they accomplish in the second act of the process. During the first stage they disinherit millions of creating people to helpless slaves, or, as they say themselves, to ex-proprietary proletarians, in order to inflame them as fanatic masses to the destruction of their foundations of state; later follows the extermination of their own national intelligence and finally the removal of those cultural foundations, of that thousand year old hereditary power which gives these peoples their inner value and which may have the effect of warning for the future. What then is left is the animal in man and a Jewish clique, which, if admitted to leadership, destroys in the end the own soil on which it lives. To this process, which, as Mommsen says, is decomposing in the hands of the Jews the peoples and states, the young awakening Europe has declared war. Proud honorable peoples in other parts of the world have rallied to its cause.

They will yet be joined by hundreds of millions of people, suppressed people, who, no matter how their present leaders may view the situation, will one day break their bonds. An end will be put to those liars who pretend that they are protecting the world from a menacing foreign domination and in reality are trying to save their own world rule.

In this tremendous and truly historical uprising of the nations we are all now taking our part, some of us as leaders, others as actors or performers. On one side we find the exponents of democracy, that is Jewish capitalism with all its deadweight of obsolete political theories and parliamentary corruption, its out-moded social order, the Jewish brain trust, the Jewish newspapers, stock exchanges and banks, a concern of mixed political and economic profiteers of the worst order, arm in arm with the Bolshevist state. Those powers of a perverted humanity are ruling, over them the Jew, who brandishes a bloody scourge in Soviet Russia."



September 30, 1942:

"The hour will come this time also in which we will answer. May both of the chiefs of this war and their Jewish backers not begin to squirm and whine if the end for England is more horrible than the beginning.

On the first of September, 1939, we made two pronouncement in the Reichstag session of that date: First, that now that the, have forced this war upon us no amount of military force and no length of time will ever be able to conquer us; and second, the if Jewry is starting an international world war to eliminate the Aryan nations of Europe, then it won't be the Aryan nation which will be wiped out but Jewry.

They have drawn nation after nation into this war. The men who pull the strings of this demented man in the White House have managed actually to draw one nation after the other into this war. But to just the same degree a wave of anti-Semitism has swept over nation after nation. And it will move on farther. State after state that enters this war will one day become anti-Semitic.

In Germany too the Jews once laughed at my prophecies. I don't know whether they are still laughing, or whether they have already lost the inclination to laugh, but I can assure you that everywhere they will stop laughing. With these prophecies I shall prove to be right."

November 8, 1942:

:"Our opponents are the same, and behind these opponents there stands the same eternally driving force, the international Jew. And it is again by no means an accident that these forces were on the inside, and have now met again on the outside. Internally, in the "coalition" which we know only too well, they included all the enemies

of the Reich, beginning with the Frankfurter Zeitung, and the entire stock market speculator-group, all the way to the Rote Fahne (Red Banner) in Berlin, and everything which lay in between.

And outside, we have again today the same coalition as before, from the chief of that international Masonic lodge, the half-Jew Roosevelt, and his Jewish brain trust, to the Jewry of purest water in Marxist-Bolshevik Russia. They are the same enemies as before, the same foes as then. In the World War we had them as external foes, in our struggle as internal foes, and now, as a National-Socialist State, as external foes again.

And again it is no accident that the same State which at that time thought it could bring about the collapse of Germany by a flood of lying propaganda, now again sends a man on the same mission. Then his name was Wilson; now his name is Roosevelt. The Germany of that time, without any education in state and national politics, without any unity, without any enlightenment on the problem of the Jewish question and the working of that power, fell victim to that attack.

...

A handful of people-very rich ones, to be sure-of both Jewish and non-Jewish origin are determining the fate of the world. And we can say with calmness that Germany itself has had an example of the ability of these people to rule. For when in the year 1918 the Reich collapsed, the blinded German people turned then in its blind faith to these people, in the hope that they might be shown a path by them which would lead them back out of their misery, the democratic Germany, not the National-Socialist Germany.

...

Another power, too, which was very strong in Germany has meanwhile been able to learn from experience that the National Socialist prophecies are no mere phrases; it is the main power to which we owe all this misfortune-international Jewry. You will recall the Reichstag session at which I declared: "If Judaism imagines by any chance that it can bring about an international world war for the extermination of the European races, the result will not be the extermination of the European races, but the extermination of the Jews in Europe."

They have always derided me as a prophet. Today countless numbers of those who laughed at that time, laugh no longer. Those who are still laughing now, also will perhaps laugh no longer after a while . . . will spread beyond Europe and over the whole world. International Jewry will be recognized in all its demoniac peril. We National Socialists will see to that. This peril is recognized in Europe, and country after country is adopting our legislation. Thus today we see in this vast struggle only one single possibility; it is that of complete success, and there now remains only the question of whether there are any reasons at all to doubt this success."

November 8, 1943:

"It is primarily due to the complete ignorance of middle class politicians that in many countries people act as though they believe that the Jewish plutocratic West will overcome the Jewish Bolshevik East. No, the opposite will occur. One day the Jewish Bolshevik East will make it unnecessary for the Jews in the West to indulge in further hypocrisy. They can then reveal their ultimate goal with absolute candor. For the Jewish western democracy will sooner or later itself end in Bolshevism. The same naive souls, however, who today believe that they have discovered in Stalin the spirit who will save them, will perhaps discover sooner than they imagine that the spirits which they have summoned from the underworld will strangle them, and do so in their own countries...

...

The fact that in this war England was again the driving force, and that it was responsible for the war, declared the war and is waging the war together with the Jews, is merely a repetition of the events of the first World War."

January 30, 1945:

"It is hardly necessary to argue with those eternal blockheads who maintain that an unarmed Germany would, owing to its impotence, not have become the victim of this Jewish international world plot. Such reasoning would amount to a reversal of all laws of nature.

When was a helpless goose ever not eaten by the fox because she was constitutionally incapable of harboring aggressive designs? And when has a wolf ever reformed and become a pacifist because sheep do not wear armor? If there are still bourgeois states who earnestly believe this, that only proves how necessary it was to do away with an era that by its educational system managed to cultivate and maintain such notions, nay, even granted them political influence.

The fight against this Jewish Asiatic bolshevism had been raging long before National Socialism came into power.

...

The Kremlin Jews are motivated only by tactical considerations; whether in one case they act with immediate brutality or, in another case, with some reticence, the result will always be the same."

February 24, 1945:

The unnatural alliance between exploiting capitalism and destructive bolshevism that threatens to strangle the entire world today has been the enemy to which we threw down the gauntlet on Feb. 24, 1920, in order to safeguard the existence of our nation. The same as in these years, the apparently contradictory factor in the cooperation of such extreme forces was only the expression of a unique desire of a common instigator and profiteer. International Jewry has long used both forms for the annihilation of the liberty and social welfare of nations.

...

Several areas in the eastern part of Germany now experience bolshevism. The crimes committed against our women and children and men by this Jewish plague are the most terrible fate ever conceived by human beings.

This Jewish bolshevist annihilation of nations and its western European and American procurers can be met only in one way: by using every ounce of strength with the extreme fanaticism and stubborn steadfastness that merciful God gives to men in hard times for the defense of their own lives.

...

The life that is left to us should serve only one task-namely, to make up for all the wrongs done by the international Jewish criminals and their henchmen to our nation.

April 29, 1945:

ADOLF HITLER's Political Testament Berlin, April 29, 1945:

"Since 1914, when as a volunteer, I made my modest contribution in the World War which was forced upon the Reich, over thirty years have passed.

In these three decades, only love for my people and loyalty to my people have guided me in all my thoughts, actions, and life. They gave me the strength to make the most difficult decisions, such as no mortal has yet had to face. I have exhausted my time, my working energy, and my health in these three decades.

It is untrue that I or anybody else in Germany wanted war in 1939. It was desired and instigated exclusively by those international statesmen who were either of Jewish origin or working for Jewish interests. I have made so many offers for the reduction and elimination of armaments, which posterity cannot explain away for all eternity, that the responsibility for the outbreak of this war cannot rest on me. Furthermore, I never desired that after the first terrible World War a second war should arise against England or even against America. Centuries may pass, but out of the ruins of our cities and monuments of art there will arise anew the hatred for the people who alone are ultimately responsible: International Jewry and its helpers!

As late as three days before the outbreak of the German-Polish War, I proposed to the British Ambassador in Berlin a solution for the German-Polish problem -- similar to the problem of the Saar area, under international control. This offer cannot be explained away, either. It was only rejected because the responsible circles in English politics wanted the war, partly in the expectation of business advantages, partly driven by propaganda promoted by international Jewry.

But I left no doubt about the fact that if the peoples of Europe were again only regarded as so many packages of stock shares by these international money and finance conspirators, then that race, too, which is the truly guilty party in this murderous struggle would also have to be held to account: the Jews! I further left no doubt that this time we would not permit millions of European children of Aryan descent to die of hunger, nor millions of grown-up men to suffer death, nor hundreds of thousands of women and children to be burned and bombed to death in their cities, without truly guilty party having to atone for its guilt, even if through more humane means.

After six years of struggle, which in spite of all reverses will go down in history as the most glorious and most courageous manifestation of a people's will to live. I cannot separate myself from the city which is the capital of this Reich. Because our forces are too few to permit any further resistance against the enemy's assaults, and because individual resistance is rendered valueless by blinded and characterless scoundrels, I desire to share the fate that millions of others have taken upon themselves, in that I shall remain in this city. Furthermore, I do not want to fall into the hands of enemies who for the delectation of the hate-riddled masses require a new spectacle promoted by the Jews.

...

Above all, I charge the leadership of the nation and their followers with the strict observance of the racial laws and with merciless resistance against the universal poisoner's of all peoples, international Jewry."

The Jews VS The Nazis



The Jews VS the Nazis - framing the question in this way is misleading. Even 'the Nazis' had differences of opinion amongst themselves; their views ran a fairly full spectrum. Germans joined the Nazi Party for many different reasons, but of course, the Fuehrer's leadership caused the entire movement to appear monolithic.

'The Jews', on the other hand, have never had anything even faintly resembling a Fuehrer, and anyone who still believes that all the Jews in the world are conspiring together (or have EVER conspired) on a grand scheme for world domination should have their protocols examined. Now that Jews have their own homeland, have you ever seen a more contentious democracy? It's difficult to get a dozen Jews to agree on four things, let alone acquiesce in a 'declaration of war' with anything approaching unanimity.

When Hitler came to power in Germany (January, 1933), there were basically three major 'types' of Jews; (1) Assimilated Jews, (2) Practicing Nationalist German Jews, and (3) Zionists. It was no news to Jews anywhere in Germany that the Nazis, now that they had achieved power, would do what they'd been promising; eradicate Jews from the economic mainstream and encourage their immigration. The reaction to this very real threat by 'the Jews' was anything but uniform.

The Assimilated Jews, those who had converted to Christianity perhaps generations ago, considered themselves

full Germans and had grave difficulty immediately recognizing the danger. They'd fought in the Fatherlands wars, paid the Kaiser's taxes, and had every reason to hope that the label 'Jew' need not apply to them. Unfortunately, the anti-Semitism of the Nazis was of a radically different sort than traditional Jew-hating, being based on 'blood' rather than belief. These unfortunate Germans now found themselves being ostracized from what they considered their own society, and their first reaction was denial. The common reaction of this group was to maintain a low profile and hope for the best. The last thing these poor souls wanted to do was make abrasive declarations.

The Practicing Nationalist German Jews were in much the same boat as the Assimilated Jews, but they were not able to blend in as well as their converted brethren, and were thus more vulnerable to reprisals. Only the very brave and the very naive would dare to declare snot, especially after the reappearance of the pogrom.

The Zionists reaction was typically Zionist; the war was on! The struggle with the Nazis confirmed what they had been preaching all along, that there was simply no getting along with the Gentile: A Jewish Homeland MUST be made! (Ultimately, the Nazi Holocaust would furnish all the post-war ingredients to finally achieve the Zionist dream; a direct result of Hitler's policies.)

The loudest anti-Nazi Jews were in New York, London, anywhere but Germany. The American Jewish Congress filled Madison Square Garden with anti-Nazi protesters in March of 1933, and the anti-Nazi boycott was on, much to the chagrin of the Jews stuck in Germany.